

BAPTIST *and* REFLECTOR

"Speaking the Truth in Love" —Organ Tennessee Baptist Convention—

"Let There Be Light"

Volume 101

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Number 28

ON TO OVOCA



Sunday School Convention

JULY 23, 24, 25, 1935

FIRST SESSION, TUESDAY 2:00 P. M.

LAST SESSION, THURSDAY 4:00 P. M.

Training Union Convention

JULY 25, 26, 27, 1935

FIRST SESSION, THURSDAY 6:00 P. M.

LAST SESSION, SATURDAY 9:00 P. M.

JULY 23, 24, 25, 26, 27

Baptist and Reflector

An Investment in Christian Reading.
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EDITORIAL

Mission Weeks at Ridgecrest

For those of our people who are in a position to be away from home a week or two in August and would like to receive a spiritual uplift amidst uplifting natural scenery and in an invigorating atmosphere, we recommend the State and Home Mission Week (August 4-10) and Foreign Mission Week (August 11-18) both at Ridgecrest, N. C., in "The Land of the Sky."

Announcements of these Missions Weeks have been sent out and are being sent out from time to time. The programs of each are strong and instructive and inspiring. The natural surroundings at Ridgecrest and the mountain air are a balm to the weary. To be there, hear the addresses, take part in the conferences, and enjoy the scenery will repay one in rich measure.

For some years the Foreign Mission Week has been a feature at Ridgecrest. This year is the first time that State and Home Mission Week is to be held. The title given indicates the emphasis of the week. The emphasis of the two weeks will link in thought State, Home, and Foreign Missions, even as they are vitally linked in the Kingdom.

If possible, take one or both of these mission weeks. For reservations write to Mr. R. F. Staples, Ridgecrest, N. C.

Homecoming at Station Camp

Sunday morning, June 30, we drove out from Nashville with Pastor T. C. Singleton for his Station Camp Church for an all-day homecoming service. This church was originally combined with a Hardshell group, but in 1833 a split occurred and the Missionary group became Station Camp Church. The land was deeded by North Carolina when that state included the site of the church (now in Sumner County, Tenn.). Three buildings have been constructed, the present one being built about 67 or 68 years.

A large crowd was present at the homecoming service. The program consisted of congregational singing, seasons of prayer, a historical sketch by the pastor, special songs by the Grubbs Quartette, the Copeland Girls Trio, Sumner County Quartette of Gallatin, Melody Makers Quartette of Nashville, Hughes Quartette of Nashville, by J. T. Stout and Mrs. Stout, and by Oscar Smith and Mrs. Smith. The father of Bro. Smith had once been pastor of the church forty years ago. Little Janie Mitchell gave a reading, "When We Haven't Said Our Prayers." F. T. Evans, Watertown, a home boy, preached, as also a Bro. Early of Nashville and the editor. At noon a sumptuous dinner was served by the hostess

church. J. F. Atkins, Franklin, Ky., closed the day's program with prayer.

This is a mere sketch of the day. The people were in fine spirit, the pastor and hostess church were the very soul of courtesy and helpfulness, and it was a blessing to be there. We hope that it may be our privilege to visit the church again.

"Academic Freedom"

"It will act as a brake on further assaults on academic freedom." "Independent thinking has scored a victory over hysteria." Thus commented President Robert Maynard Hutchins on the result of a state senatorial investigation of charges of communistic teachings in the University of Chicago.

Does "academic freedom" in this case mean the liberty of professors to teach radical views and does "hysteria" mean the state of mind of conservatives who oppose such? Or do these terms refer respectively to the liberty of professors to teach conservative views and to the state of mind of radicals who oppose that? Or does "academic freedom" mean the liberty of professors to teach both radical or conservative views as they please and does "hysteria" mean the state of mind of anybody who opposes them in either?

Let the status of the matter in Chicago University be what it may. "Academic freedom" in itself is a good term. But, unfortunately, it has come to be used almost exclusively as a smoke screen for radical views and teachings.

Under the heading, "TEACHERS TO PUSH LIBERAL VIEWS," the daily press in its account of the meeting of the National Education Association in Denver, Colo., stated that the Association "put its organized force today behind full freedom for instructors to teach all sides of controversial questions" and appointed a committee "empowered to engage actively in a fight against interference with classroom teachers." And it was said that "The action was considered by many convention delegates to be a victory for educators of liberal tendencies."

However, either for the psychological effect on conservatives or from the fear that some "liberals" might be encouraged to become too liberal, the Association simultaneously with its first action "pledged itself to teach that the American government is the best so far designed by man." And also, when the other resolution was passed, conservatives in the body "rushed through without opposition the 'democracy' resolution with the apparent intention to keep radical educators from employing the academic freedom resolution as authority to advocate Communism, Socialism, or any other form of government." Presumably this means "any other form of government" subversive of the American system.

How these resolutions can be harmoniously applied, was not indicated. It seems that both radical and conservative professors can, pursuant to these actions, teach their views under the aegis of the particular resolution appropriate to them. But it is only the conservative who may be trusted to use his academic freedom with safety to both individuals and the nation.

As before men, one should readily grant to a man the liberty to think as he pleases. But in view of the effects upon others, no man has the freedom to teach as he pleases, unless he pleases to teach sound and safe views. Liberty does not mean license, either politically, educationally, or religiously. No man can justly claim academic freedom to teach political and economic views which, if carried out, would overthrow the American government, and no man can justly claim the liberty to knife the revealed truths of Christianity and undermine the ethical foundations upon which alone a nation can be truly secure and great.

If a man cannot subscribe to Americanism and to the religion of our fathers, let him use his "academic freedom" to keep quiet or go to some country where he can appropriately express liberty as he thinks it ought to be expressed.

A Letter To Every Baptist Everywhere

Robt. E. Beddoe, Wuchow, China

One of the most interesting, touching and true stories about the importance of letters was told us recently when we had the joy of entertaining Dr. C. A. Hayes in our home in Wuchow. For several decades this honored man has been serving Southern Baptists faithfully in South China. Dr. Hayes is a member of our mission, but gives his entire time to our Chinese Baptist hospital in Canton. He is a specialist of national reputation. Foreigners and Chinese flock to his office from all of South China and Hongkong. He is universally loved and respected.

One of our American consuls remarked to me recently: "Dr. Charles Arthur Hayes is, next to my own father, the nearest approach to a saint I have ever known." I thought that should such be said of me by a person in such a position I would feel that my life had not been in vain.

Southern Baptists do not know much of Dr. Hayes. He is from California, but he is, in doctrine and sympathy, a true Southern Baptist. But, while he is comparatively unknown in our South, he is very well known by the Chinese. At the final roll call there will be multitudes to rise up and call him blessed.

Years ago Dr. Hayes, in the rush of his intense missionary work, failed to write to his mother. For weeks he allowed the press of daily duties to prevent attention to this most important duty. Unknown to him she became very ill. One night—a short time before he was to return on furlough—he had a vision in which he was impressed to write his mother expressing his love and appreciation. He had written before, of course, but not exactly this kind of letter. So he told her some of the things that fond mothers want most to hear from their sons.

It so happened that this letter reached the mother shortly before her death. It also transpired that the son arrived at home three short days before the mother left for heaven. When Charles entered the room, he saw the frail form of the stricken one. She was clutching in her withered hand the precious letter from her boy. As she held the letter before her eyes she was whispering constantly, "I got the letter, I got the letter!"

As our dear friend related this incident my thoughts flashed back over the years recalling precious letters that brought hope and encouragement. Then, with misty eyes and pounding heart, I thought of the letter God wrote me. Precious Book! How helpless we would be without its guiding light!

We simply cannot exist without daily help from God's letter. On the mission field it really becomes the staff of life. Without it we would falter and give up in despair.

It is also true that letters from home are necessary. If you could see your missionaries open a home mail, you would understand this. In the case of divided families home mail is so precious that it hurts. Furthermore your missionaries grasp every word of encouragement that comes through the mail. We have a hard battle. Often we feel alone and deserted. Then, when things look dark and hopeless, A LETTER COMES from some Christian friend in the homeland. Unless our positions were reversed you could never understand the help and hope that a good letter can bring.

Here is a sentence from a fine letter from Mrs. Una Roberts Lawrence, recently received. "I want you to know you have many friends here who are praying for you and believing in you. We do not always take the time to tell you of our interest, but it is deep and sincere."

It so happened that this letter reached me at a time when I was unusually discouraged over seemingly unsolvable problems. It served to lift me up and above my problems. I thanked God for the thought that someone is praying for me!

If you know a missionary, write to him. If you do not know one personally, write to one anyway. You may serve to assist in a great victory.

Gartenhaus Visits Knoxville

The congregations of Bell Avenue and Broadway Baptist churches in Knoxville had the pleasure of hearing Rev. Jacob Gartenhaus, our Home Board Evangelist to the Jews, on June 16th. Brother Gartenhaus spoke to large and appreciative audiences at Bell Avenue in the morning and Broadway in the evening. While the writer was providentially prevented from attending the Baptist Pastors' Conference on Monday morning, the Brethren were unanimous in their expression of appreciation of the great message which Brother Gartenhaus brought at that hour, and the Conference voted unanimously to co-operate with him in a city-wide meeting in Knoxville. Brother Gartenhaus then, went to Jefferson City, where he spoke on Monday night and Tuesday morning to the Preachers' School in session at Carson-Newman College.

The writer arranged with Brother Gartenhaus at the Southern Baptist Convention for his visit to Knoxville for a very definite purpose. For some time we have enjoyed most friendly relations with one of the outstanding Orthodox Jewish citizens of this city. He has occasionally attended our services, and at his invitation, Mrs. Harvey and I attended the celebration of the Jewish Passover in their home. For two years I have cultivated his friendship and hoped to bring him and Gartenhaus together. On Saturday evening Brother Gartenhaus and I walked into his place of business and invited him to have dinner with us. Though he was unusually busy he put it all aside and went with us. What a good time we had! It was a thrill to hear him and Brother Gartenhaus carry on their conversation in Hebrew. Brother Gartenhaus accused him of breaking no less than six commandments while we were at dinner. Don't ever doubt Brother Gartenhaus being able to handle a delicate situation tactfully. When we separated we invited my Jewish friend to come to Bell Avenue the next morning to hear a Jew preach. Although they were having a family reunion, with his daughter coming from New York and his son from Birmingham, he accepted and came.

Plans were made for the three of us to go to a Jewish restaurant for lunch on Monday. Again I was prevented, but Brother Gartenhaus and he went. Brother Gartenhaus then had breakfast with the acting rabbi. Several Jews assured him that if he ever came back to Knoxville that the Jews would back him in every way. One Jew remarked that he did so much good, he thought the Jews ought to pay his salary.

Brother Gartenhaus was almost overwhelmed with the results. He declares he has never been more encouraged with any visit anywhere than with the one to Knoxville. "Think of it," he says, "Only a few years ago they spat in my face and called me a traitor. Surely God's time to favor Zion has come."

Brethren, we preachers should never let an opportunity go by to contact a Jew, cultivate his friendship and thus open the door for our Home Board evangelist to the Jews.

We are looking forward with much prayer and great anticipation to another visit from Brother Gartenhaus.—W. B. Harvey, Pastor, Bell Avenue Baptist Church.

NOTICE BROADWAY BAPTIST CHURCH, KNOXVILLE

Please warn the brethren to look out for one L. M. Drake who passes as a ministerial student from Shreveport. He is a deserter from the army and forged several checks here in Knoxville. He is also a sign painter and gains your confidence by proposing to join your church and helping in the young people's work. If you see this man, please hold him and wire the Chief of Police in Knoxville, Tennessee.

Sincerely yours,
W. H. Ford, Pastor.

THE FALL OF MAN

C. J. Jenkins, Troy, Tenn.

The fall of man is a doctrine we do not care much about because it shows us our real condition before God. But it would be a great service to the human family if we would study the Bible more on this subject.

I. THE ABILITY OF MAN TO SIN

The Bible teaches in many places that man has a free will. One of these many places is John 3:16. The reason why man could sin lay in his freedom of will.

For man to be responsible to God and capable of rendering acceptable obedience as an expression of his love, he must be endowed with freewill, having the choice of obedience or disobedience. To have coerced him would have been tyranny. To have created him incapable of exercising his will would have made him less than man. And he would have been incapable of either acceptable service or praise or inward joy in obedience to the laws of God.

The service of man is most acceptable to God when it comes voluntarily from a willing heart. And it brings us inward joy to know that we are doing right when we could do otherwise. Such are the blessings of the freedom of the will. And the secret of man's fall lay in his free moral agency; in his ability to sin or not to sin.

II. THE CAUSE OF MAN'S FALL

The Bible tells us that man was created by God and his inward man or soul made in the image of God (Col. 3:10). After the creation of the spirit-life, God took the dust of the ground and made a house of clay for the soul to dwell in (Gen. 2:7; 3:19). After God had made man, this two-fold being, with His own hands, He pronounced him "very good" (Gen. 1:31). Man was blessed by God as no other of God's creation was.

God put man in a garden with the duty and privilege of dressing it. This beautiful garden had in it everything needful for man's welfare, fruit trees for food, flowers for fragrance, and birds for music.

But all this was not enough for man. His Creator said, "It is not good for man to be alone." So God put him to sleep and took from his side a rib and made a help mate for him. God did not take a bone from the foot of man, for woman was not to be his foot mat; nor from his head to be his ruler, for God alone is man's ruler. But He took a bone from man's side and made a woman to walk beside him in the garden sharing equally with her husband the things in it. She was made to share the joys of her husband's life and also to help him bear its sorrows. No vocabulary is sufficient to express the many blessings brought to man through the life of a good woman.

God was still not satisfied with what He had done for man. So He put fruits in the garden for man's use. There was only one restriction put on man's activities: he must not eat of the tree of knowledge of good and evil.

But Satan came to Eve and made her think that God had deprived them of a privilege. He came with a lie in his mouth. He denied the statement of God, which said they would not die if they ate of the forbidden fruit (Gen. 3:4).

This brings us to the cause of man's fall. God emphatically charged Satan with being the sole cause of that fall (Gen. 3:14). The old serpent beguiled the woman and caused her to eat of the forbidden fruit and she led her husband to eat. The good that was in them by creation was prevented from reigning by the seductive power of the devil.

By this lie Satan planted the spirit of unbelief in man, and it has been the damning sin from that day till this.

The Book says that man is still condemned for his unbelief. All other sins grow from this. People should understand how black and destructive is the sin of unbelief. There is only one class of people which has gone to hell and it is composed of unbelievers in Christ as their personal Savior. "He that believeth not shall be damned."

Implanted latent sin in Eve gave her seductive power over Adam. Eve was deceived, the Book says, but Adam, for love of his wife, knowingly sinned. In this way the satanic principle of unbelief and rebellion against God was implanted in the human family. This is how Satan set up his colors on God's creation. Unbelief and rebellion against God are the master laws of the satanic kingdom. The sin which caused the fall of man was introduced by the black prince of outer darkness.

Sin is Hell's law of gravity, and it tends to draw everything under its sway to its awful center.

III. THE OCCASION OF MAN'S FALL

It was the commandment of God which said, "Thou shalt not eat of it." Paul explains the principle when he says: "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came, sin revived, and I died for sin, taking occasion by the commandment, deceived me, and by it slew me" (Rom. 7:8-11).

This scripture illustrates the Edenic economy and shows that the commandment to Adam and Eve was designed to perpetuate the physical life and temporal happiness of men. Also it was to secure the willing obedience of man to his Creator. The giving of the commandment to our first parents was a demonstration of God's goodness to them, an assurance of His love and care for His creation. It was His recognition of the newly made pair as His children by creation and the pledge of His continued protection and care for them. And there was implied in His words that if they never ate of the forbidden fruit they would never die. By keeping the command they could express their love for God for all that He had done for them. And death was so hedged in that man would not reach it except by the transgression of God's law.

It seems clear that Satan saw all this and took advantage of it to bring about the fall of man. So when the commandment was given, he saw his opportunity to make his master stroke and become the master of human lives.

What tragic results have followed! Man lost his innocence. Death spiritual and physical, decayed reason, disease, and sorrow have come upon man. "Death passed upon all men; for that all have sinned." The royal crown of freewill with which man was endowed, man used to construct a crown of thorns and shame.

In Psalm 51:5 we are taught that men are shaped in sin and conceived in iniquity. Scripture tells us that the unsaved are children of the devil (John 8:44). There is no spiritual good in man's flesh (Rom. 7:18). It is full of sin, disease, and germs of death which will sooner or later repeat the mother's death (Rom. 5:12; I Cor. 15:44). The heart of a sinner is destitute of the love of God (John 5:42), but, loving darkness, "the carnal mind is enmity against God" (Rom. 8:7). The sinner's understanding is darkened until he does not see his real condition and the burning hell awaiting him the moment his breath leaves the body (Eph. 4:18). His conscience is defiled and cannot be depended upon for guidance. He "is condemned already." The unbelieving sinner is totally depraved.

But in the face of all these dark and sinful features, there is a ray of hope. Christ stands and tells all that if they will receive Him as Savior and Lord, He will remove their sins and remember those sins no more. So there is no need for any sinner to remain in his sins.

Unuttered Slanders and Misrepresentations

By T. T. Martin, Evangelist

Pastor J. Frank Norris in *The Fundamentalist*, February 21, 1931, said truly: "A Half Truth is the most dangerous of all forms of heresy"; and a similar adage puts it, "A half truth is the meanest of lies."

The words, "Fundamentalism," "Orthodoxy," "Modernism," have well defined meanings.

The Christian Century certainly knows what Modernism is. Hear it: "Christianity, according to Fundamentalism, is one religion; Christianity, according to Modernism, is another religion. There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the difference. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ; the Christ of the Modernist is another. The Bible of the Fundamentalist is one Bible; the Bible of the Modernist is another. That the issue is clear and that the inherent incompatibility of the two worlds (positions) has passed the stage of mutual tolerance (in the same religious fold) is a fact concerning which there hardly seems reason for any one to doubt."

Let us now get both sides from a thoroughly capable, reliable source, Prof. Leander S. Keyser, in his "The Conflict of Fundamentalism and Modernism." As to Modernism, "as its name implies, it professes to be very Modern." "The great boast of the school is 'the Modern Mind.' For example, the Modern Mind, they say, 'cannot accept miracles,' especially 'biological' miracles." "Its protagonists, to a man, are enamored with and wedded to the theory of Evolution. I do not know a Modernist who is not an Evolutionist. At the same time, I do not know an Evolutionist who professes to be religious who is not a Modernist." "Arm in arm with the acceptance of Evolution goes, to a large degree, the rejection of the supernatural. Everything is under the reign of law. There must be no break in the principle of continuity. Nature works in one way—the way of gradual progressive Evolution. No intervention even by the Almighty Himself, can be permitted. It would be an intrusion. God's whole *modus operandi* is uniformity of process. He has no other proprietary right in His Creation, even though He made it and upholds it. The miraculous must be ruled out."

"There are six specific doctrines of the Bible that the Modernist cannot accept. Just why they should be so much out of favor with them it is not easy to say. The chief quarrel between the Modernists and the Fundamentalists is over these doctrines. They are the following:

1. Plenary inspiration of the Bible.
 2. The Virgin Birth of our Lord.
 3. The real Godhood of our Lord.
 4. The vicarious or substitutional atonement wrought by our Lord through His sufferings and death.
 5. The bodily resurrection of Christ.
 6. The Apocalyptic or visible Second Coming of Christ to raise the dead and judge the world.
- Around these points the battle rages."

"Many uninformed people confuse Fundamentalism with Pre-millenarianism. Let us say, the two are by no means to be identified. Let me put the matter as discriminately as possible. Pre-millenarianists are practically all Fundamentalists, but not all Fundamentalists are Pre-millenarianists."

Now hear Pastor J. Frank Norris (*The Fundamentalist*, April 3, 1931): "A Fundamentalist is a man that believes that our Bible comes from above and not from below; that we have a supernatural Bible, not of Natural wisdom; a supernatural Bible that tells of a supernatural Christ, who had a supernatural birth, who lived a supernatural life, who spoke supernatural words, who performed supernatural miracles, who died a supernatural death, who had a supernatural resurrection, who ascended in supernatural power, and who is coming back in supernatural glory to

establish a supernatural kingdom on the earth. Now the Modernist denies every one of these great truths."

Now, in the face of these clear-cut, undeniable statements and definitions, for some unscrupulous, self-assumed philologist to concoct "home-brew-for-personal-consumption" definitions and force his manufactured meanings on these words, that he may use them as cudgels, bludgeons, to beat down those whom he wishes to crush or destroy, is downright dishonesty. The words have well defined meanings, and there is no need for self-appointed lexicographers.

Likewise the name "Baptist" has a well defined meaning. It is God-given (Matt. 3:1); its meaning is God-given. It was the gift from Heaven to designate one who made and baptized disciples (John 4:1); and a disciple is one who has believed on Jesus (Acts 19:4); and John the Baptist said of Jesus, "Behold the Lamb of God that taketh away the sin of the world" (John 1:29); and Jesus said of Himself, "The Son of Man came, not to be ministered unto, but to minister and to give His life a ransom for many" (Matt. 20:28); and "This is My Blood of the new covenant which is shed for many for the remission of sin" (Matt. 26:28); and "Except that ye believe that I am, ye shall die in your sin" (John 8:24); and "Before Abraham was, I Am" (John 8:58); and "I AM" means Deity (Ex. 3:13, 14). And those disciples were baptized after they became disciples (Acts 19:5; John 4:1). Hence, John Clarke Ridpath, the great historian, said, "In the year 100 all Christians were Baptist." And Alexander Campbell said that the Jerusalem and Antioch churches were Baptist churches, and that the sentiments of Baptists and their practice of baptism have had a continued chain of advocates since the Apostles, and that public monuments of their existence in every century can be produced.

For a church or preacher, therefore, to take the name of "Baptist" and not believe these fundamental teachings is a deliberate unuttered misrepresentation, and is to be virtually a perjured witness on the witness stand; and for a preacher to be pastor of a real Baptist church and not believe and teach these fundamental teachings, means that he is getting his salary by fraud, and is obtaining money under false pretenses.

Coming now to grips: If, now, a preacher organizes a Baptist church in a community where there is already a real Baptist church, and names the new church "Fundamentalist Baptist Church," that is an uttered truth—it is a Fundamental Baptist church; but the unuttered slander and misrepresentation is that the other Baptist church and pastor in the community are not fundamental. And that leaves them under another unuttered slander and misrepresentation, that the other Baptist church and pastor are Modernists—a base, unscrupulous slander.

This leads to a grave, most serious consequence: The Saviour gave full, fair warning that belief in Modernism and Evolution is fatal, that every one dying believing in Modernism and Evolution is lost: "Had ye believed Moses, ye would have believed Me; for he wrote of Me" (John 5:46). No Modernist, no Evolutionist, believes that Moses wrote the five books of Moses. "If ye believe not his writings, How shall ye believe My words?" (John 5:47). And, "He that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36). Again: "I said, therefore, that ye shall die in your sins: for if ye believe not that I AM (the 'he' is not in the Greek) ye shall die in your sins" (John 8:24). "I AM" means that He was Deity. (See Exo. 3:13, 14). No Modernist, no Evolutionist, believes that Jesus, the Saviour, was Deity.

Now when preachers gain the confidence of people and brand other preachers and churches as Modernists, when they are not, it turns people from those preachers and churches and thus tears down our Lord's cause; it turns people from hearing those preachers and to that extent blocks those misrepresented preachers from leading those

people to be saved. And it turns some who hear and believe those slandered preachers into Modernism and Evolution; for when they hear these misrepresented preachers preaching the truth they say, "If that is Modernism and Evolution then I am a Modernist and Evolutionist."

It is a fearful responsibility and a ghastly tragic spectacle for preachers to tear down other preachers and to tear down the Lord's cause, dooming and damning souls, in order to build themselves up. What a fearful price to pay for a reputation!

But these half-truth, unuttered slandering preachers and churches are reflecting on inspiration. God gave the name, "The Baptist," to John. He was orthodox, but God did not give him the name "Orthodox Baptist." He was a fundamentalist, but God did not give him the name "Fundamental Baptist." He was a Pre-millennialist, but God did not give him the name "Pre-millennial Baptist."

But it is claimed that Modernists have taken the name "Baptist." Let them be responsible to God, as they will be, for the unscrupulous misrepresentation. In trying to correct this, don't be guilty of a greater, though unuttered, slander and misrepresentation.

If God gave the simple name "THE BAPTIST"; if the Saviour walked sixty miles to be baptized by "The Baptist"; if the apostles were baptized by "The Baptist"; if all the writers of the New Testament received baptism at "Baptist" hands, it is a serious thing to try to improve on God and to be guilty of unuttered slanders and misrepresentations and to build up self by tearing down and dooming others.—Blue Mountain, Miss.



OAK STREET BAPTIST CHURCH
Soddy, Tennessee

A. T. Hayes, Pastor; J. W. Levi (standing on porch)
Chairman of Building Committee

The church was organized in 1894 in a school building and later erected a one-room house. In 1928 the church bought six beautiful lots, erected a tabernacle for temporary use, and in June, 1934, moved into the new building shown above. This building was erected by the labor of the men, the women working with them and sharing their sacrifices.

A basement which is merely hinted in the picture duplicates the space offered on the main floor, and thus the church has a commodious and thoroughly practical building. The Sunday School Board, through the Architectural Department, contributed the plans for this attractive building.

NO NAME--It Must Be a Baptist Church

A. M. Smith, Th.D., Jonesboro, Ark.

"No name—It must be a Baptist church." These words briefly state a condition which is found among many of our churches. Particularly is it true in rural sections and small towns, and our city churches are sometimes no less guilty. Recently I drove for five hundred miles through cities, towns, villages, and countryside and did not see the name of a single Baptist church. I understand, of course, that some must have had names which I did not see, and that others were not directly on the route which I traveled, but of those which I did notice many were without names. Immediately I said, "It must be a Baptist church." I believe that Baptists are more negligent along this line than those of other denominations. A policeman in a large city directed me to a Catholic church in answer to my inquiry as to the location of a well-known Baptist church. When finally I found the Baptist church it had nothing to indicate its name—only a notice on the door, "Closed for Repairs." I hope they did not fail to include a good bulletin board. I may pass that way again. On two occasions I got into Methodist churches when I was to preach for the Baptist brethren, and on another my taxi passed up the Baptist church and took me to the Presbyterian. Once I was directed to a Negro church, but somehow believe this was done purposely.

Our churches miss much in failing to advertise. A simple, attractive bulletin board bearing in legible letters the name of the church, the name of the pastor and his address, along with a few simple announcements as to the hours of service is one of the least expensive and most effective means of attracting the attention of the public. Such can be purchased at a nominal cost or made by a handy man in the congregation. Even a signboard giving only the name placed on or before the building is better than no name at all. There was a time when the congregation was made up almost entirely of the local residents, all of whom knew the name and location of the church. Today we have a changing, shifting population. Strangers are moving in, traveling men and tourists are on the road over Sunday, many of whom desire to worship with the church of their own faith. A superintendent of schools, traveling for a company during the summer months, called my attention to the bulletin board of a Baptist church in a town two hundred miles away. As he had passed by he noticed the name of its pastor, a college chum of many years ago. He avowed his intention of worshipping with the church the next time he passed that way.

A name on or about a church building is as essential as a number on a house or a name on a place of business. It indicates that we are doing business for the Lord in a Baptist way at a certain place. If it were within my province I would place a bulletin board on or in front of every Baptist church in the land. I move that we take the matter up at the next business meeting of the church.

Battles nor songs can from oblivion save,
But Fame upon a white deed loves to build;
From out that cup of water Sidney gave,
Not one drop has been spilled.

—Lizette Woodworth Reese: Immortality.

Meanwhile thank God there are many honest people on earth and the month of May comes every year.

—Source Unknown.

State and Home Mission Conference Ridgecrest---August 4-10

(The copy for our page this week has been prepared by Una Roberts Lawrence, Mission Study Editor of the Home Mission Board.)

A WEEK YOU CAN NEVER FORGET

A girl who had come to Ridgecrest for the first time was heard to say to a friend earnestly, "It was a week I can never forget." That is true of Ridgecrest experiences. The Home Mission Board this year for the first time in its history is planning to bring its work before Southern Baptists in a whole week of personal contact with its missionaries. Co-operating in the Week's Conference will be the State Secretaries who have prepared half the program on pertinent, timely inter-related missionary themes. The rates are \$2.00 per day in the hotel, room without bath, less than that in the cottages. Write to R. F. Staples, Ridgecrest, North Carolina, early for your reservations for the week of August 4-10.

HOURS YOU CAN NEVER FORGET

There will be some hours in that week which you can never forget. Some speaker, a prayer, a song, an earnest testimony in a conference, a glimpse into the heart and work of a missionary, or a quiet conversation with someone you have known only through reports, or in articles in the missionary magazines may be your unforgettable hour. These hours will make the missionary books you've read "come alive." Home Missions will be at Ridgecrest in the persons who are making Home Mission history today, both in its administration and its mission work on its fields in Cuba and the homeland. You want to know these men and women who are Home Missionaries.

The staff of the Board will be there. Dr. J. B. Lawrence, Executive Secretary-Treasurer, opens the Conference on Sunday morning with the challenge, "Taking Christ Seriously," the first of a series of quiet talks on Christ and the problems of today.

Dr. Ellis A. Fuller, President of the Board, brings the Sunday morning message. Dr. J. W. Beagle and the missionaries under his superintendency will hold conferences every morning save one, when Dr. McCall, Superintendent of the work in Cuba, will direct a conference. Dr. Beagle also brings the missionary message on Thursday evening. Rev. Jacob Gartenhaus, beloved evangelist to the Jews, speaks on Sunday evening as he alone can speak of Christ and his people.

In a late afternoon conference hour each day Mrs. Una Roberts Lawrence will bring missionary interpretations of current news and world events affecting Home Missions, and also demonstrate methods and material for making Home Missions real to our Southern Baptist churches, using a large illustrated Home Mission map as a basis.

More interesting even than the hour with these who are already known, will be the contribution of some Home Mission Board folk not so well known, but whose connection with Home Missions is vital and constructive. There is Mr. B. M. Calloway, a business man who has given almost all his time to the affairs of the Board in recent years, as his volunteer, "reasonable service." You not only want to hear him speak on Monday on "The Home Mission Board, and its Work, Past, Present and Future," but also come to know this layman whose quiet but very capable and generous service has had much to do with the stability and continuance of the Home Mission Board's work today. Dr. S. E. Lowe, Pastor of Inman Park Church, Atlanta, Chairman of the Missionary Education Committee of the Board, will speak on Tuesday, and other members of the Board will take part in the conferences.

MISSIONARIES YOU CAN NEVER FORGET

It will be a real missionary conference. The missionaries will be there. The McCalls of Cuba; Miss Kathryn Sewell, who for the past four-years has been a self-supporting missionary in Cuba, so well does she love her adopted land where she served many years under the Board, but who on

her return this fall will be again its missionary; Miss Eva Smith, our only American teacher in the Cuban-American College; Dr. Antonio Martinez, brilliant pastor-doctor-missionary at Cardenas, Cuba, whose evangelistic heart has had much to do with the remarkable revival movement in Cuba today, and Dr. and Mrs. M. R. Vivanco. You must meet and hear these who have come through the years of revolution in the beautiful Island.

There also you will meet Noble Beall, the young man who set the Southern Baptist Convention at Memphis on fire with his challenging appeal for Southern Baptists to take seriously their work with our Negro people. He will be there with facts that will startle you into real thinking an appeal that will burn in your heart. With him will be the missionary who has the distinction of being the oldest in continuous service with the Home Mission Board, Dr. R. T. Pollard, veteran Negro teacher and preacher who was appointed by Dr. I. T. Tichenor in 1878.

From the mountains where the United States Government is engaged in one of the greatest social experiments ever undertaken by any nation, comes a young man of the mountains, M. Kenny Cobble, with pertinent and stimulating facts and challenges for Baptists fresh from that amazing upheaval of life. From the midst of problems equally challenging comes missionaries to the foreign peoples, themselves of the same blood as those among whom they work, Dr. J. F. Plainfield from our largest Italian church in Tampa; men from the Border who know first-hand the confused tangle of religion and politics in Mexico today, as well as the amazing opportunities in Home Missions today among the Mexican people of the Border; missionaries from our cities, where the peoples of the world crowd.

Most picturesque of all will be the Indians. Of our missionaries there will be the veteran G. Lee Phelps, who out of more than forty years of life among the Indians will bring many rich experiences; C. W. Stumph, once State Mission Secretary in New Mexico, but now finding the greatest joy of his life being missionary to the Pueblo, Hopi and Navaho Indians of New Mexico; David Daniel Cooper, Choctaw evangelist and pioneer missionary to the Kickapoos, a people who live in wigwams just as they did when Columbus discovered America, and many of our Indian Baptist people who will add much to the fellowship and inspiration of these missionary hours.

The greatest hours of any missionary conference are those quiet hours when friends sit together and talk of the deepest thoughts of the heart. In the early morning hours, before breakfast, there will be many groups seeking the places of exquisite beauty around Ridgecrest for brief moments of prayer and worship together, with the missionaries in their midst. In the afternoons and after the evening services groups will gather around the hospitable hearths of Ridgecrest to hear the stories of the work that can never be molded into a program, but can be held only to the small interested group.

To walk and talk an hour with M. N. McCall of Cuba, to sit for a quiet time listening to C. W. Stumph tell of the evidences of the Holy Spirit at work among the Indians, to think through some problems with Noble Beall—to come into possession of one Indian, or Cuban or Mexican friend—is worth the trip to Ridgecrest.

EXPERIENCES YOU CAN NEVER FORGET

Crowning all the hours will be the vesper hour by the Lake when every day out of a heart peculiarly attuned to the message of God for the quiet time, Dr. W. E. Denham, of St. Louis, will talk of God's Word and Will, and His work in the world. Here nature lends a gracious hand in making unforgettable hours of meditation and prayer. These hours alone will make this a week you can never forget. Of course you are coming! Ridgecrest is ready for you. We of the Home Mission Board expect you. Your coming will make the week, for us, one that we can never forget!

Sunday School Convention

JULY 23-24-25



DR. R. T. SKINNER

WELCOME MR. ALLEN

Tennessee welcomes Mr. Allen as he comes to lead our great state in the Sunday School and Laymen's work. He will have charge of the program at Ovoca. This will be the opportunity for our people to let him know we welcome him and are going to co-operate in every way. See that your school is represented at this meeting.

INSPIRATIONAL SPEAKERS

Dr. R. T. Skinner, pastor First Baptist Church, Bowling Green, Ky., will bring three messages; Tuesday night, "Conquest of Self," Wednesday morning, "Conquest for Others," and Thursday afternoon the closing message, "Conquest for Christ's sake." Dr. R. S. Jones from the Foreign Mission Board will bring two messages. Tennessee counts it a great privilege to have Dr. Jones with us. Wednesday night Dr. W. R. Rigell will bring the message using as his subject, "The Teacher—A Soul Winner."



MISS ZELLA MAI COLLIE

STATE PROGRAM

Thursday morning will be given over to our State work. Mr. Andrew Allen will conduct a demonstration for a Sunday morning program. Mr. Jesse Daniel will have charge of the Associational Group program. Mr. Henry Rogers will bring a message on "Our Relationship." Mr. Allen will present the objectives and program for the State Sunday School and Laymen's work. After the special music "Hallelujah for the Cross" by Prof. E. O. Sellers, Dr. John D. Freeman, Executive Secretary, will bring a message using as his subject, "Tennessee for Christ."

MUSIC

The music for the convention will be under the direction of Prof. E. O. Sellers, from the music department of the Baptist Bible Institute. He will conduct a conference on Sunday School Music.

CONFERENCES

There will be four hours of Departmental Conferences under the leadership of some of our best conference leaders.

Cradle Roll—Mrs. W. J. Bloomer.

Beginner—Mrs. Loraine Chastaine.

Primary—Mrs. Everett Rawlings.

Junior—Mrs. P. G. Walters.

Intermediate—Mrs. Jesse Daniel.

Young People and Adult—Mr. Lawrence Trivett.

Administration—Mr. J. Kirk Graves.

Associational—Mr. Jesse Daniel.

EXHIBIT

There will be an exhibit of posters, handwork, illustrated songs, and memory work. If you have any materials that you have used in your department or class send it to Zella Mai Collie, Tullahoma, Tennessee, care Ovoca. All materials will be returned.

V. B. S.

Miss Katherineleen Burnett, of Johnson City, will conduct a V. B. S. for the boys and girls during the morning hours and on Thursday afternoon during the conference period. The rate for children under ten is half price.

PAGEANT

On Tuesday night under the direction of Miss Violet Ward of Tullahoma there will be a pageant "Beginning at Home." This pageant will be worth the trip to Ovoca.

WHO SHOULD ATTEND

Pastors, associational officers, officers and teachers of the Sunday school. The first meal will be lunch Tuesday and the last meal will be lunch Thursday, July 23-24-25. The rate will be \$4.50 including registration fee. Children will be half price if they are under 10.

SUNDAY, JULY 28

On Sunday, July 28, under the direction of John D. Freeman, there will be



DR. JOHN D. FREEMAN

a Missionary Rally during the morning hours and in the afternoon a Laymen's meeting. At this time Mr. Allen will meet with the Laymen and together they will plan for the work in the state.

Progress is our being's motto and hope. Gaining and losing in this world, rising and falling, enjoying and suffering, are but the incidents of life. Onward, then, pilgrims, to eternity.—Sel.

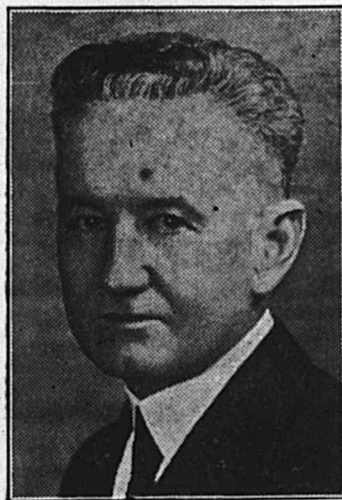
Character is this moral order seen through the medium of an individual nature. All things exist in the man, tinged with the manners of his soul.—Sel.

Training Union Convention

JULY 25-26-27

PRESIDENT'S MESSAGE

Again the young Baptists of Tennessee are beginning to turn their faces toward Ovoca for their annual Baptist Training Union Convention July 25-26-27, 1935. From the interest that is already manifest we are expecting an overflow crowd, but arrangements will be made to take care of all who come. We believe that the speakers and conference leaders who will appear on the program represent the very best obtainable from their respective fields. The program as presented will not only allow you to enjoy the Christian fellowship and be a source of inspiration to you, but will present many practical suggestions for increasing the efficiency of your local unions. Every Associational officer, and at least one representative from every union in every church in the state should be at Ovoca,



DR. T. L. HOLCOMB

including the Juniors and Intermediates. You owe it to yourself, your union, your church and to our new director, Mr. Henry C. Rogers, to co-operate with our great training program by your presence at Ovoca—therefore we implore you to come—we are expecting you.

Herman L. King, State President.

Posters

The poster exhibit of the convention will be most worth while. Posters carrying worthwhile messages will be on display. If you have some posters, be sure to bring them along.

Music

The music of the convention will be in the hands of Mr. Luther Carter of Carson-Newman College, Miss Frances Massey of Chattanooga, and Miss Annette McAdoo of Lebanon. Prof. E. O.

Sellers of the Baptist Bible Institute of New Orleans will be present also.

Memorial Service

The Memorial Service for Mr. W. D. Hudgins will be one of the high lights of the convention. This service will be held on Thursday night.

Inspirational Speakers

Inspirational speakers such as Dr. T. L. Holcomb, Dr. W. R. Rigell, Dr. John D. Freeman, Dr. O. W. Taylor, Dr. John L. Hill, Prof. E. O. Sellers, Dr. J. O. Williams, Mrs. J. O. Williams and Mrs. C. D. Creasman will appear on the program.

Demonstrations

The demonstrations will surely be helpful. An ideal monthly business meeting will be presented and here ideas will be gained to make your meeting a success.

Banquet

The State Training Union Banquet will be on Saturday night. This banquet is unique and will present a real message. It will be strictly informal and will be impossible to reproduce during 1935.

Unusual Attraction

On Friday night following the closing message the regions will hold their Camp Fire meetings—Unusual events will be presented in this service.

Junior and Intermediate Feature

The Juniors and Intermediates will have charge of the program on Friday afternoon. No Senior nor Adult will appear on program. The entire session will be in the hands of our Juniors and Intermediates.

A Nurse Will Be There

Through the courtesy of our Baptist Hospital we will have a nurse on duty during the entire meeting. We trust that we will not have to call upon her. Though all may rest assured that in case you need medical attention, every precaution has been taken.

Conferences

On Saturday afternoon conferences will be held. At this time valuable information will be given to help solve all problems in your B. Y. P. U.

Chaperones

Dr. and Mrs. W. R. Rigell of Johnson City will serve as our official chaperones. With this consecrated couple we are assured that our assembly and convention will be one of the very best ever.

Cost

The entire cost for meals, rooms, banquet ticket and registration fee is only \$4.50, this to be paid on arrival. Everyone attending is required to register.

Alpha-Omega

The first session of the Training Union Convention will be Thursday



MISS ROXIE JACOBS

evening and the last session Saturday night. Come one, come all, come to all the meetings. It doesn't cost to come; it pays.

Devotionals

The devotional leaders will be some of our finest young people from Tennessee. Mr. Hobart Ford, Miss Frances Ewton, Miss Tunis Johns and Mr. Wayne Tarpley will be the leaders. They will be assisted by Miss Annette McAdoo of Lebanon and a quartette from the First Baptist Church of Nashville. These devotionals will be outstanding.

New Sunday School Superintendent

The new Sunday School Superintendent of Tennessee will bring a message to the convention on Friday morning using as his subject "Laborers Together." This will be one of the outstanding messages of the convention.

Book Display

Mrs. O. M. Jones and Miss Christine Little of the Baptist Book Store will have a very interesting book display. (Continued on page 16)



DR. J. O. WILLIAMS

What Our Readers Are Saying



DR. LLOYD T. WILSON

PERSONAL GLIMPSES INTO THE LIFE OF DR. LLOYD T. WILSON

(We were unable to secure this data concerning this beloved preacher and former State Secretary in our state in time to include in our centennial issue. We are more than glad to run the sketch now.—Editor.)

Lloyd Tilghman Wilson was born in Graves County, Kentucky, December 16, 1866. At the age of nineteen, he moved to Paducah, Kentucky, where he entered the wholesale grocery business. The same year he was elected Superintendent of the Sunday School of the First Baptist Church, which position he filled for six years. Two years later he was ordained a deacon in the same church.

Dr. Wilson's advent into the ministry came as a complete surprise to those nearest and dearest to him. His business hours were such that he had much leisure time. He became interested in a small mission church, a branch of the First Church of Paducah. Since he had

no conveyance of any kind, he purchased a bicycle and spent much time visiting and otherwise establishing this mission. He preached on the Lord's Day and conducted prayer services.

After two years this congregation requested Dr. Wilson's ordination. This solemn service was conducted by Dr. W. K. Penrod. The mission church began to pay a small salary, all of which went into the establishment of the Second Baptist Church, now a larger and more influential church than the First Church.

Sometime later he received a call to become pastor of the First Baptist Church, Humboldt, Tennessee. This church flourished under his leadership,

one year leading the entire state in missionary gifts. A keen observer remarked, "He served other larger and stronger churches but never did he do a greater work in any pastorate than at Humboldt." Dr. Wilson remained with this church for five years, and then received a call to Edgefield Baptist Church, Nashville, Tennessee.

Dr. Wilson's service was Southwide as a pastor and denominational leader. He served on nearly all of the major boards and committees of the Southern Baptist Convention as well as those of the states in which he was pastor. Kentucky, Tennessee, Virginia, and North Carolina shared with Florida the enrichment of his ministry. As a fellow pastor has said, "In pastoral leadership and pulpit ability, he stood with the most gifted of his brethren."

For five years he was Executive Secretary of Tennessee Baptist Convention, where his ability as an executive abides as a star of the first magnitude. During one year of the Seventy-Five Million Campaign he was responsible for the raising of one million dollars among Tennessee Baptists and raised it! Of this service the present Secretary, Dr. John D. Freeman, writes, "I find his foot-prints all over the state of Tennessee."

One of the accomplishments of his life of which he was most proud was that he "discovered" Mrs. W. J. Cox, recognized her great ability, and suggested to Southern Baptist women that she would make them a worthy leader. How well Mrs. Cox filled that prediction all Southern Baptist women will attest! Dr. Wilson proved to be a genius in his uncanny ability of seeing the potential possibilities of those with whom he came in contact. Many young men have testified that to him they owe their first inspiration and opportunity for service.

Tennessee Baptists very generously contributed the necessary funds for Dr. Wilson to attend the Baptist World Alliance in Stockholm, Sweden, in the summer of 1924. He was accorded the honor of preaching before this distinguished body. On his return trip he was robbed, while in Westminster Abbey, of a billfold containing practically all of the money he carried, his passport and traveler's checks. The loss was not discovered until the next morning. His steamship was to sail in a few hours. After frantic but ineffectual efforts to retrieve the lost billfold, he rushed to the steamer and endeavored to persuade the authorities to believe his story and allow him to return to America with the friends with whom he had sailed and traveled for a month. But they were adamant, until like an inspiration (and who can affirm that it was not an inspiration), it occurred to him to present railroad passes on which he traveled the length and breadth of Tennessee, doing the Mas-

(Continued on page 13)

The Young South

Send all contributions to "The Young South," 161 Eighth Avenue, North, Nashville, Tennessee.

JACK AND THE THUNDERSTORM

Jack Overton sat on the back steps and looked with a worried frown at the big black clouds that were rolling up in the skies. He had come home from school and found a note pinned to the kitchen door telling him that father and mother had been called to the city on important business and that he was to go to the next neighbor's till they called for him. He had gone to the neighbors only to find no one there. They too had been called away. Not knowing what else to do and being anxious to see how the new little chickens were getting along, he had hurried back home to wait there.

Father Overton had the finest poultry yard in the whole country, so every one said, and Jack felt he had an important part in helping to keep it so. Every morning before school he helped his father take care of the chickens, and in the evening there was plenty for both of them to do.

Jack did not mind that sometimes the work was hard. He enjoyed it. Long ago he had made friends with the old mother hens and the proud roosters that stalked about so royally, and they seemed not to mind even when he had to push them out of his way with his toe. Most of all he liked the little yellow balls of fluff that cheeped so contentedly as they nestled down in the cup that he would make of his two hands.

The worried look on Jack's face as he sat, and watched the big clouds rolling nearer and nearer was due to two things. One was concern for the hundreds of little chicks running here and there all over the poultry yard. The other was fear that it might thunder and lightning, both of which he was very much afraid.

For the third time he tried every door and window in the hope that he might be able to get into the house before the storm broke. But father and mother had locked everything carefully. If it rained, his only shelter would be the poultry house.

Out in the poultry yard the mother hens were clucking frantically to their frightened broods and trying to gather them under their wings. For a moment he wondered why they did not go to the poultry house, where it would be dry even in the hardest rain. Then he suddenly realized that the safety of the hundreds of chicks depended entirely on him. They would never go to the house of their own accord. If it rained hard, many of them would be drowned. In spite of his fear of the approaching storm he must get them into the house.

He set to work in haste. First he got a pan of corn and scattered it about the

door, then more of it on the floor inside the poultry house. Forgetting their fright at the sight of corn, some of the mother hens called their chicks to the unexpected supper. Hurrying as much as he could, Jack shooed them inside.

The clouds were overhead now, and the lightning was flashing through the skies, while the rumbling of thunder was drawing nearer and nearer. Big drops of rain began to patter about him. Jack trembled every time the flashes came, but still he worked on. Some of the mother hens he had to gather up in his arms. They struggled frantically and clucked warnings of danger to their chicks, but Jack held on, and at his heels came the little furry creatures, frightened and wondering what was happening.

Just as he gathered up the last of the mother hens and went running with her to the shelter, the bottom seemed to fall out of the clouds. Fortunately he had only a few steps to go. And though he jumped when the lightning seemed to flash right above his head, he did not stay under the shelter himself till he was sure that every chick was safe.

The storm passed as suddenly as it had come; and when father and mother got home a few minutes later, driving

the car as fast as the slick roads would permit and expecting to find many of the little chickens drowned, they were met by a very wet but happy boy.

"I got every one in!" he shouted, throwing open the poultry house door. Clucking and cheeping the chickens poured out again into the wet yard. "Never lost a one, dad—and—the storm was something awful."

"I know it was son." Then when he had heard the story: "You were a brave lad to stick to the job in a thunderstorm like that was."

"Weren't you afraid?" asked mother.

Jack was tempted to boast a little, but he put aside the temptation. "Yes, I was scared," he confessed. "But I knew the chickens were scared too, and I was the only friend they had who could help them."

"And a true friend you were, laddie," said dad with a smile that Jack remembered long after he had quit being afraid of lightning and thunder.—Wm. T. McElroy, in Alabama Christian Advocate.

Riggs (facetiously) —"This is a picture of my wife's first husband."

Diggs—"Silly-looking guy! But say, I didn't know your wife was married before she met you."

Riggs—"She wasn't. This is a picture of myself when I was twenty-five."

—Ex.



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An interpretation travelogue of social, political, and religious conditions around the world, as seen through the eyes of the president of the Southern Baptist Convention, and as gathered from his interviews with Mahatma Gandhi, Kagawa, and other world figures in his 32,000 mile journey on four continents, in eighteen countries, across three oceans, and through many seas.

BAPTIST BOOK STORE
161 Eighth Avenue, North.

Woman's Missionary Union

President Mrs. R. L. Harris, 112 Gibbs Road, Knoxville
 Corresponding Secretary-Treasurer Miss Mary Northington, Nashville
 Young People's Secretary Miss Margaret Bruce, Nashville
 Headquarters, 161 Eighth Avenue, North, Nashville, Tennessee.



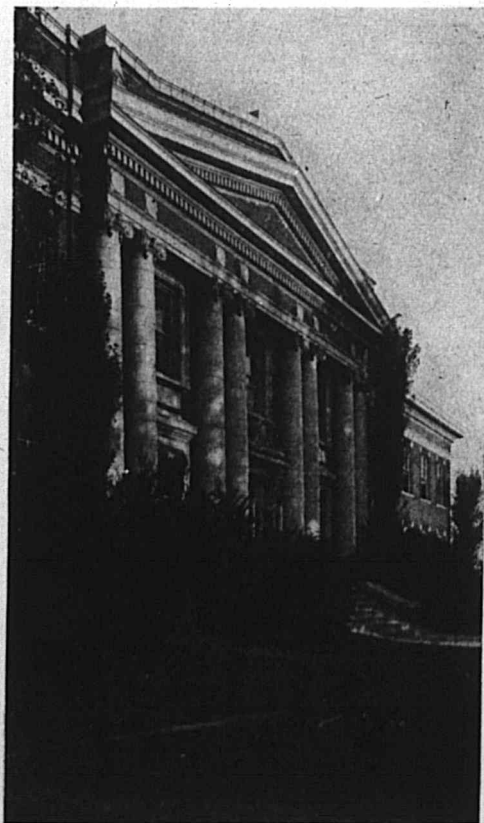
CARSON-NEWMAN COLLEGE

Where East Tennessee Intermediate G. A.'s Will Meet July 10-13; Juniors July 15-18; Y. W. A.'s July 19-21.

INDIAN PICTURES

"Indian Trails" will be taught by Miss Mary Northington to East Tennessee Junior G. A.'s and to West Tennessee

Intermediates. The girls are requested to bring all the Indian pictures they can find so attractive note books can be made. Bring your crayons and note paper, too.



UNION UNIVERSITY

Where West Tennessee G. A. and R. A.'s are to Meet—Junior G. A.'s July 18-20; R. A.'s July 15-18; Intermediate G. A.'s July 22-25.

MISS KATHLEEN MANLEY WRITES FROM AFRICA

(As you are studying Africa in July, have this letter read in your meeting. —M. N.)

Ogbomosho, Nigeria
 April 18, 1935

Dearest Miss Mary,

I was so glad to hear from you. We are very busy getting ready for the convention. We, in Ogbomosho, will be hosts. We like that but there is much to do to get ready for our guests. Elizabeth Routh and I will have Ruth, Miss Perry, and Miss Young to stay with us. It will be Ruth's first time up in a "bush town" and we shall have to show her how we live up here in a town that has not one shop in it. She lives in quite a city.

We certainly were happy about the Lottie Moon Offering. It seemed forever before we heard the final amount but such news was well worth waiting for. The Girl's School needed the money and there is no way that it could be better spent. The happiness that the girls have there is more than we can describe in a letter. I am looking for a girl to send down. Many girls want to go but I have not found the one that I want for my daughter. Perhaps I will wait until next year when our oldest motherless baby girl will be old enough to go. At present Elizabeth and I have seven sons and no daughter.

All of us are fixing up our houses. The money has not been divided but it is springtime and we all felt the urge to put on some fresh paint here and there. We concentrated on our kitchen and, while it does not look like a "Good-Housekeeping" advertisement, it looks very good for Africa.

The baby clinic is my "pet." Meets once a week. We treat babies, then weigh them, and give advice on the feeding. Between forty and fifty come each week. We have about two hundred enrolled and we keep in touch with them. When a baby is really sick, we send for it to come and if it does not, we go and bring it. The follow-up part is the most important. We are trying so hard to get the mothers to stop using native medicine. They have no idea of dosage and give so much that the baby often dies.

Two weeks ago I saw something that I had never seen before and had been told that I never would see. When they mark a baby's face, they keep the child in the compound until it is all the way healed. If we go there, we can see the child with its face all swollen but otherwise we do not see one until it is healed. Many children die from infection when the face is cut. They put something in the fresh cuts to hold them open so that there will be a scar when it is healed. A baby will be absent from clinic for six weeks or two months and will come back with the cuts all healed. But two weeks ago, a

woman brought the baby with cuts made the day before. It made me sick to see those awful cuts, and to realize what the baby was suffering. The only reason that I can think of why she brought the baby was that she did not want the cuts made in the first place and only let it be done because the older folks made her.

We were treating an unusually pretty baby and when we said that it was a nice girl, the grandmother said yes, it was a beautiful baby and she would receive much money for her when she was old enough to go to her husband. So you see the position of heathen girls. Their value depends on the amount of money that they will bring in some day. A man's wealth is still counted by the number of wives that he has.

The copy of the letter that I am sending is from a nurse who is a Christian himself and is greatly concerned for his father, who still clings to that Egun-gun worship that the boy writes about. The father is a cripple and has for many years been at home. He makes the son go to church. He is doubting his own religion and thinks that if his son has the right religion, that that will save him also. At the same time, he thinks that if the boy is wrong, his gods will save him. So, in his mind, they are doubly safe. The father will not permit anyone to talk to him about Christ. But the boy thinks that if we will go often to see him as friends, the time will come when he will listen to us. We have been several times.

A very strange thing happened one day while we were sitting in the yard talking to him. A man came out from the next house dressed in the egun-gun suit. It was not time for egun-gun worship, so we were very much surprised to see him, as he was a college boy who had joined the group. The costume of the egun-gun is terrible. It covers his head and no one can see who is inside. He can see out though. Two men always go with him and keep others from coming too close. Soon after the first man came out, another one came out from across the way. The second one had on a much more elaborate costume so the first one went back and left the show-up to egun-gun number two. The son told us that his father had a costume even greater than that of the second man. Many women came too, singing and dancing. They came to the man we were visiting and kept going around his chair, singing some weird chant. The egun-gun danced and really made much to do. Finally, he came quite close to our chairs and danced so close to us that his clothes came over and touched me. After a while, they were satisfied and went away. I am sure that his dancing had some evil purpose because the college student and the son were greatly embarrassed at some of the steps and more so when his clothes touched me.

I believe that they were afraid of what we had come to see the man about and were trying to put a spell that would overcome it. We soon left and were invited to come again. We wondered if the egun-gun would dance again if we returned but we have been again and he did not come back. Evidently, he has great faith in his dancing and does not think that it has to be repeated.

We went one day down in the town where the Sango people were having their worship at the home of the owner of the idol. The priests do all kinds of magic and sleight of hand tricks. The people crowd around and take it all in. I saw one old woman take off her head dress and put it on the ground for the priest to walk on. He came and danced on it for her and then she put it back on her head. We told them that we would like to make some pictures so the next morning they came to the hospital and did all their stunts for us. It does not seem to me that they hold their religion much if they are so eager to do their most sacred stunts just so pictures can be made. But they had a grand time showing off for us.

I surely will be thinking of you all during convention time. I never shall forget the one of last year. Dr. Maddry was so good to send for me and let me be appointed there. Coming out was much easier because of that rich experience.

When you go back to Morristown, tell them all I love them.

Much love to you.

Kathleen Manley.

Y. W. A. HOUSEPARTY

The Y. W. A. houseparty for East Tennessee will be held at Carson-Newman College July 19-21, coming in Friday morning and leaving Sunday afternoon. An unusually fine program has been planned with Miss Margaret Fowler, formerly of Argentina, teaching "Stewardship in the Life of Youth." Miss Margaret Bruce will conduct conferences. Miss Kathleen Mallory, southwide W. M. U. secretary, will bring inspirational messages. Mrs. Frank Seiler, of Elizabethton, Miss Pauline Lyle and Mrs. Wayne Longmire of Knoxville will be among others who will be there.

Miss Virginia Johnson of Carson-Newman will direct the recreation. An interesting feature will be the Japanese tea given by the Jefferson City Y. W. A. "Talent Night" will be in connection with the tea. One girl from each organization may take part if her name is sent in advance with the registration blank.

Board is \$2.25 and registration fee 50 cents, which is to be sent to Mrs. Virgil Adams at Jefferson City, in care Sarah Swann Home before July 15.

Mrs. Virgil Adams.

PERSONAL GLIMPSES INTO THE LIFE OF DR. LLOYD T. WILSON

(Continued from page 10)

ter's work. This convinced them. They said, "A man who can carry passes on four American railroads can sail on our ship, passport or no passport."

Dr. Wilson was pardonably proud of the fact that he married all three of his children and that he baptized all three of them, and his two grandsons.

He considered it a priceless privilege to return to Virginia during the last summer of his life, the occasion being to preach the sermon when the First Baptist Church of Newport News observed its fiftieth anniversary. He also visited his people in Kentucky, preaching two Sundays at the First Church, Paducah, and visiting the Second Baptist Church, his dearly-beloved first pastorate.

Dr. Wilson had no opportunity for theological training. When he, already a mature man, left the ranks of the business world to enter the ministry, he had a family and had just lost in a financial crisis every dollar he owned. He, however, had the intellect of a scholar and gleaned from the Book, its finest precepts and most inspiring messages of truth, and, with a fervor ordained of God, passed them on to hungering multitudes. His was a direct and "never-to-be-doubted" divine call to the ministry. The Doctor of Divinity degree was conferred on him by Jackson University, Jackson, Tennessee.

Dr. Wilson's most effectual preaching was done in evangelistic work. Greatest among his evangelistic campaigns were meetings conducted at Dawson Springs, Kentucky, during his early ministry, and later at Bowling Green, Kentucky, thus proving that God does sometimes allow His disciples to serve Him effectively even in their own country.

His last work was done in Lakeland, Fla. God working in the hearts of Florida Baptist people, called him to the land of sunshine and flowers—to milder, happier, physical conditions, where he spent four happy, useful years as pastor of Southside Baptist Church. After a brief illness, on October 22, 1933, he literally went from his work on earth to his reward in Heaven, a transition that was little short of translation.

"Precious in the sight of the Lord is the death of His saints."

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Detroit lady finds relief for husband after Specialists home and abroad failed. All letters answered.

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Removes Dandruff—Stops Hair Falling
Imparts Color and Beauty to Gray and Faded Hair
60c. and \$1.00 at Druggists.
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Among The Brethren

SUNDAY SCHOOL ATTENDANCE FOR JUNE 30, 1935

Memphis, Bellevue	1500
Chattanooga, First	1006
Nashville, Grace	981
Memphis, Union Avenue	946
Memphis, Temple	925
Memphis, First	829
Knoxville, Fifth Avenue	703
Chattanooga, Ridgedale	656
Chattanooga, Woodland Park	600
Nashville, Belmont Heights	590
Etowah, First	567
West Jackson	560
Chattanooga, Northside	540
Jackson, First	528
Nashville, Park Avenue	504
Maryville, First	502
Nashville, Eastland	478
Chattanooga, Clifton Hills	472
Jackson, Calvary	466
Nashville, Edgefield	434
Morristown	425
Knoxville, Lincoln Park	401
Cleveland, First	397
Clarksville, First	391
Chattanooga, Red Bank	375
Humboldt	373
Chattanooga, Tabernacle	369
Newport, First	337
Paris, First	328
Trenton	326
Nashville, Grandview	305
Nashville, North Edgefield	301
Knoxville, Lonsdale	290
Cleveland, Big Springs	280
Cookeville	273
Martin, First	250
Chattanooga, Eastdale	208

By FLEETWOOD BALL

O. C. Sutterfield has resigned at Wright City, Okla., to accept the care of the church at Ft. Towns, Okla.

—B&R—

B. O. Herring of Baylor University will supply the pulpit of the First Church, Waco, Texas, for a month in the absence of the pastor, J. M. Dawson.

—B&R—

A bequest of \$5,000 was lately made to the Louisville Baptist Orphans' Home by Mary Colwell Johnston, the widow of a Baptist preacher.

—B&R—

J. O. Gunthorp, of Rienzi, Miss., will hold his third revival with the Union Church, Chesterfield, of which the writer is pastor.

—B&R—

John Mattiesen of Red Rock, Okla., was recently ordained to the gospel ministry. He is pastor of his home church in Freedom, Okla.

—B&R—

J. D. Gray of the First Church, Den-

ton, Texas, a graduate of Union University, is to supply the Temple Church, Los Angeles, Calif., July 7-14.

—B&R—

W. R. Poindexter of the First Church, Easley, S. C., is spending a month in New Orleans, La., and is supplying the pulpit of A. E. Tibbs.

—B&R—

G. D. Heaghton, Jr., of the First Church, Paducah, Ky., lately preached for C. O. Johnson in the Third Church, St. Louis, Mo.

—B&R—

The Second-Ponce de Leon Church, Atlanta, Ga., is now beginning a second unit of their building. Ryland Knight, formerly of Clarksville, is pastor.

—B&R—

E. A. Howard, superintendent of the Baptist Orphans' Home in Oklahoma, lately resigned his post after serving 11 years.

—B&R—

The First Church, Ardmore, Okla., is pastorless. H. E. Daner of the Southwestern Seminary, Ft. Worth, having resigned.

—B&R—

Gambrell Street Church, Seminary Hill, Texas, has elected J. D. Carroll as educational director and he has accepted.

—B&R—

In a great meeting at Oakdale, La., W. H. Lundsford assisted in the preaching. There were 72 additions. C. N. Kimberlin is pastor.

—B&R—

John M. Cobb of the Southwestern Seminary, Ft. Worth, Texas, has been called as pastor by the church at Itasca, Texas.

—B&R—

The final results of the revival at Huntingdon, Bernard Scates, pastor, in which N. M. Stigler of Martin, did the preaching, were 6 additions, 5 by baptism.

—B&R—

There were 122 additions in the revival recently held in the First Church, Ada, Okla., C. C. Morris, pastor. B. V. Ferguson of Fort Smith, Ark., did the preaching.

—B&R—

Beginning Thursday, July 17, J. S. Bell, of Life, will do the preaching in a revival at Ward's Grove Church, W. H. Hopper, pastor. The church is near Jackson.

—B&R—

R. C. Cambell of Lubbock, Texas, lately did the preaching for the First Church, Denton, Texas, J. D. Gray, pastor, resulting in 115 additions, 42 by baptism.

—B&R—

C. D. Daniel, pastor of the church at Lorena, Texas, resigned June 23, on account of gradually failing health. He was at one time Home Board Missionary in Mexico.

Immanuel Church, Paris, Texas, J. R. Ward, pastor, was lately assisted in a revival by Hugh Bumpus of Sherman, Texas, resulting in 60 additions, most of them by baptism.

—B&R—

Under the preaching of the pastor, C. W. Pearson, the church at Alice, Texas, recently closed a meeting resulting in 37 additions. Johnnie Cohn led the music.

—B&R—

The First Church, Beeville, Texas, W. C. Binford, pastor, lately enjoyed a real revival resulting in 90 addition, 52 by baptism.

—B&R—

A. Paul Bagby of the First Church, Williamsburg, Ky., was recently married to Miss M. C. Martin at Georgetown, Ky., on June 25. Q. Walter Martin and wife are the parents of the bride.

—B&R—

Oscar Gibson of Lebanon, Ky., lately preached in a revival for the church at Bloomfield, Ky., C. M. Day, pastor, resulting in 20 additions to the church, 14 by baptism.

—B&R—

Beginning the second Sunday in August the First Church, Pickens, S. C., T. B. Lanham, pastor, will have a revival in which J. R. Jester of Greenville, S. C., will do the preaching.

—B&R—

Robert C. Fling has been called to the care of the First Church, Natchitoches, La., and has accepted. He has been working with the Baptist Student Union, Texas.

—B&R—

The minutes of the Southern Baptist Convention, Memphis, are in hand and as usual secretaries H. C. Moore of Nashville and J. Henry Burnett of Macon, Ga., have done a splendid piece of work.

—B&R—

George W. Truett and Bishop H. A. Boaz are to take the stump at several points in Texas and make speeches relative to the prohibition amendment in the Texas Constitution. Election on the matter is to occur August 24.

—B&R—

Kyle M. Yates, professor of Old Testament Interpretation in the Southern Seminary, Louisville, is spending the summer in research work in the Princeton Theological Seminary in New Jersey. His work is in Arabic, Syria and Literature.

By THE EDITOR

The brotherhood will be glad to learn that Dr. Hight C. Moore has sufficiently recovered from his recent illness to come to his office for awhile each day.

—B&R—

After a visit with his family with Mrs. Freeman's people in Wilmington, S. C., it looks good to see Secretary Freeman back in his office tanned and refreshed.

Through a typographical error it was stated that there had been 217 additions to the First Church, Shelbyville, in the two months B. E. Dunn has been pastor there. It should have been 27.

—B&R—

On Tuesday of last week, Bobby, little son of Mr. and Mrs. Robert W. Hailey, Nashville, and Charles Bryon, younger son of the editor, both had their tonsils removed by Dr. W. W. Wilkerson. Both of them are doing well.

—B&R—

In some way the address of Wm. McMurray was recently given in these columns as Greenwood, Miss., when it should have been Greenville. He is pastor of the First Baptist Church there.

—B&R—

Deep sympathy goes out to Bro. Floyd Preston, of Nashville, and to the other members of the family over the sudden death from a heart attack of his sister, which occurred on Wednesday of last week.

—B&R—

Continued solicitude is felt by the brotherhood over the illness of Mrs. P. E. Burroughs, wife of Dr. P. E. Burroughs, of the Baptist Sunday School Board. May the Lord speedily restore her to health.

—B&R—

After spending ten months with his brother in East Tennessee, H. F. Burns is back in Nashville, with his son Herman F. Burns, 1703 Primrose Avenue, who is back home after some months spent in New York. The latter is art editor of the Sunday School Board.

—B&R—

The First Baptist Church, Whiteville, S. R. Woodson, pastor, recently closed a successful Daily Vacation Bible School with 13 faculty members. The school had 101 enrolled and an average attendance of 83.

—B&R—

In the revival at Spottsville, Ky., in which the preaching was done by L. G. Frey, Jackson, there were 15 additions, 9 of them by baptism, and 2 other professions. Among the number baptized were his father and mother from other faiths, and both over 71 years old.

—B&R—

Missionary Pastor J. D. Bethune, Eastdale Church, Chattanooga, reports a gracious revival in which the preaching was done by J. H. Fuller, of Hills Park Baptist Church, Atlanta, Ga. Members received were 15 by baptism and 8 by letter.

—B&R—

W. T. Parrott, pastor First Baptist Church, Monterey, describes an enlistment revival conducted there by L. E. Roberson, Greenbrier, as one of the most successful meetings ever held in that church.

—B&R—

Goodlettsville Baptist Church, Floyd W. Huckaba, pastor, is having a revival in which the preaching is being done by John A. Davison, pastor First Baptist Church, Clarksville, and the singing is under the direction of John E. Carter, radio singer.

—B&R—

The Illinois Baptist of June 22 carried an account of the going of Bro. Joe Wells from the pastorate of 17th Street Baptist Church, Belleville, Ill., to the pastorate of the Lebanon Baptist Church, Barren Plains, Tenn. We welcome him to Tennessee.

—B&R—

With over 300 enrolled and over 40 on the faculty, the First Baptist Church, Elizabethton, Chesley Bowden, pastor, is having one of the greatest Daily Vacation Bible Schools in the church's experience. Mrs. John Park Cottrell is principal of the school.

—B&R—

Eastland Baptist Church, Nashville, H. T. Whaley, pastor, has closed a highly successful meeting in which the preaching was done by W. R. Rigell, pastor Central Baptist Church, Johnson City, and the singing was under the direction of Prof. W. B. Carlton, of Tennessee College. Nine were received by letter and seventeen by baptism.

—B&R—

John A. Davison, pastor First Baptist Church, Clarksville, L. B. Matthews and C. B. Williams, of the faculty of Union University, Jackson, M. M. Fulmer, pastor Calvary Baptist Church, Jackson, and Prof. E. O. Sellers, of the Baptist Bible Institute, New Orleans, constituted the faculty of the Annual School for Preachers at Union University.

—B&R—

Evangelist W. L. Head, Atlanta, Ga., closed a meeting at Calera, Ala., in which there were 35 additions and following that a meeting at North Phoenix City, Ala., E. T. Dawson, pastor, in which there were 30 additions, 25 of them by baptism.

—B&R—

Tom Cate, layman of the church at Gleason, was an appreciated visitor in the office one day last week. We used to be the pastor of his wife and her people. We number him and Mrs. Cate, together with her people, among our best friends.

—B&R—

The pastor, Barlett A. Bowers, preaching in five of the seven revivals in the church, the First Baptist Church, Gastonia, N. C., has welcomed 970 additions in the seven years of Bro. Bowers' pastorate. It is one of the four churches in the state that led in Co-operative Program gifts last year.

—B&R—

Preaching in his seventh meeting in that church, Douglas Hudgins, pastor Radnor Baptist Church, Nashville, has been in a gracious revival with his people. At the last report there had been 13 additions for baptism and 3 by letter. On June 19 \$500 was paid on the church debt.

—B&R—

During the Southern Baptist Summer Sunday School Conference at Ridgecrest, N. C., July 21-27, the Intermediate

Conference under the direction of Miss Mary Virginia Lee, will have the privilege of having, among other able workers, Mrs. J. E. Lambdin to lead conferences on Teaching and Guiding. This in itself will insure a treat.

—B&R—

Rock Springs Baptist Church, Phil Shelton, pastor, Robertson County Association, will begin its annual revival with an all day meeting and dinner on the ground on the third Sunday in July, with Bro. P. F. Langston of Shelby Avenue Baptist Church, Nashville, doing the preaching.

—B&R—

Woodrow Fuller, pastor First Baptist Church, Fulton, Ky., has recently been assisted in a gracious revival in which J. R. Black, of the Temple Baptist Church, Memphis, did the preaching. Howard Bennett, student in Union University, led the singing and did personal work. There were 105 decisions, and 85 came into the church, 55 of these by baptism.

—B&R—

The fifth anniversary of the pastorate of H. H. Boston of the First Baptist Church, Guthrie, Okla., was celebrated on July 7. With 570 additions, the membership has grown from 379 to 758; the Sunday School from 289 to 711; The B. T. U. from 40 with one union to 155 with nine unions; and the W. M. S. from four circles with 63 members to nine circles with 190 members.

—B&R—

Merrill D. Moore, pastor of the First Baptist Church, Newport, is recuperating in the Baptist Hospital, Memphis, from an operation on his feet. In two or three weeks he will return home for the remaining weeks of his convalescence. His brother, John A. Moore, student in the Seminary at Louisville, will supply until the pastor returns to his pulpit the last of August.

—B&R—

Big Hatchie Association meets with Zion Church, July 23, 24. The church will celebrate her 100th anniversary the first thing on Tuesday the opening day of the Association. It is located five miles from Brownsville just off Highway No. 70. Those desiring information or special accommodation should write the pastor at his summer address, H. B. Woodward, Pinson, Tenn.

—B&R—

Jimmie T. Williams will be assisted in a revival at McCullough's Chapel Church out from Dyersburg, beginning July 28 by E. L. Smothers, pastor First Baptist Church, Newbern, W. H. Edwards, Jr., Fort Myers, Fla., will assist him at Parrish Chapel beginning Aug. 4, and T. T. Newton, pastor at Parsons, will assist him at Finley beginning Sept. 1. The pastor will lead the singing in each meeting.

—B&R—

UNUSUAL REVIVAL

Dr. L. R. Scarborough did the preaching in a two weeks revival which closed last Sunday night at the First Baptist

Church of Portales, New Mexico, J. Griffin Chapman, pastor. During the meeting the pastor conducted the funeral of a Japanese Buddhist young man nineteen years of age. He also conducted the funeral of a Mormon man aged eighty-five years. He baptized an Indian girl as well as two Japanese from Japan, parents of the young man who died. The mother had been in America twelve years but had never heard a sermon until the day she was converted. When the Japanese were baptized the entire service was conducted in the Japanese language because the woman spoke no English. The pastor could do this because he is a former missionary to Japan. George Wilson, the famous Sioux Indian baritone singer, led the singing during the meeting. Great crowds attended and many pastors and others came from various points in Texas and New Mexico. There were seventy-two additions to the church and eighteen volunteers for Christian service. The church now has a membership of more than eight hundred. The pastor is a graduate of Carson-Newman College.

BOOK DISPLAY

(Continued from page 9)

Plan now to visit this display and see the wonderful book bargains.

Fellowship

The fellowship in the dining room will be most interesting. Several cities have already made reservations for their delegation to have a table. During the meals yells and songs will be one of the big attractions.

President's Message

This year the president of the convention will bring a message on Saturday afternoon. This will inaugurate a custom from now on. In this way it will bind our convention and state worker together in a Christian bond.

ENGLISH VERSIONS OF THE BIBLE OR PARTS OF IT

This is a subject of far greater scope and importance than the average church member has ever dreamed. In fact, it is a far bigger item than the average preacher has ever dreamed! O how our preachers do need to read!! The time and history involved in this thing involve well-nigh the history of the English-speaking peoples. It involves a history of the English language and is vitally connected with the history of our English literatures. Think of the changes in our language and our literatures! We cannot, without special study of its forms and its words, read the Anglo-Saxon. The coming of the Danes added something to it. Then later, the coming of the Normans meant still greater changes. Then since all these elements were fused into one language, the Reformation period—the period when the New World was discovered and the earlier white settlements were made here—the period

when the King James Version and many other English versions were made—our language has undergone such changes that it is a quite different language today from what it was then. Since the King James Version was first published hundreds of words in our language as then used have either gone out of use or have entirely changed in meaning. Then the forms of the words—especially of the pronouns and the verbs—have also changed. All the English literature—the dozen Bible translations, the works of Shakespeare, Spenser, Bacon and Hooker—from 1500 to 1611 and a few generations longer, looked very different and was from that of our day. And they did not have a different kind of

language for their Bible translations from that of other books and other literature. It was all in the same kind of English. It was just a different English language at that day from what our language of today is. It has just simply changed that much and nobody can help it. All languages change more or less as time goes on.

(Continued next week)



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Two Outstanding Events AT RIDGECREST BAPTIST ASSEMBLY

July 21 to 27

SOUTHERN BAPTIST SUMMER SUNDAY SCHOOL CONFERENCE

Program Personnel

The general conference and department periods will be led by the secretaries of the Sunday School Board, as follows: Sunday School Administration—Arthur Flake, Harold E. Ingraham, J. N. Barnett, Emma Noland, Leona Lavender; Young People, Adult, and Extension—William P. Phillips, A. V. Washburn, Verda Von Hagen; Intermediate—Mary Virginia Lee, Mary Alice Biby; Elementary—Mattie C. Leatherwood, Allene Bryan, Mrs. Keith C. Von Hagen.

Dr. W. Hersey Davis will lead a special Bible study hour each morning. Dr. J. Dean Crain will speak each evening. Rev. Edgar Williamson will lead the music.

Dr. John Ingle Riddle will demonstrate teaching principles and methods in the Young People's and Adult Conferences. Mrs. J. E. Lambdin will discuss teaching principles and methods in the Intermediate Conference. Dr. Homer L. Grice will lead in a similar discussion for the Elementary Group.

These speakers, leaders, and musicians assure the highest possible type of spiritual atmosphere for the meeting. Evening Addresses, Dr. J. Dean Crain.

July 28 to August 3

SOUTHWIDE BAPTIST TRAINING UNION LEADERSHIP ASSEMBLY

J. E. LAMBDIN, Director

Graded Discussion Groups—"Seeking Solutions for Life's Problems"

1. "The Young Christian Facing Life" (for Intermediates)—Mrs. J. E. Lambdin and Miss Winnie Rickett

2. "Problems of Youth" (for Seniors)—Dr. Walter P. Binns and Mrs. Edwin S. Preston

3. "The Christian in the Modern World" (for Adults)—Dr. H. L. Grice

4. "Story Time" (for Juniors)—Mrs. Adam Sloan

5. "The Children's Story Hour," a Conference for Story Hour Leaders—Mrs. Agnes Kennedy Holmes

The Laboratory Period—"Learning by Doing"

1. Juniors, With Junior Leaders and Sponsors—Miss Florrie Lee Lawton

2. Intermediates, With Intermediate Leaders and Sponsors—Mrs. Henry C. Rogers and Miss Roxie Jacobs

3. Seniors—W. A. Harrell and Chester Quarles

4. Adults—Auber J. Wilds

5. General Officers and Pastors—Aubrey Hearn and Mrs. J. O. Williams

6. Story Hour Leaders and Children—Mrs. Agnes Kennedy Holmes

Morning Addresses by E. E. Lee, Ethel Hudson Williams, Dr. J. B. Lawrence, Dr. Frank H. Leavell, Dr. Walter P. Binns. Special Features: Associational Conferences, Henry C. Rogers; Poster Making, Herman F. Burns; Recreation, Edwin S. Preston.

Evening Addresses: Dr. W. F. Powell

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